1: Linton E-5 (1926-27) 1933 FY8 Tanala FY8

593 council. This is partly as payment for their service as legal witnesses
428 and partly, it seems, to recompense the village for the loss in its man
681 power. The occasion is a sad and solemn one and there is no feasting.

The man who has been disowned is driven out of the village and gens and is likely to be informally executed if he returns. He loses all rights to his parents' property and cannot be buried in the gens tomb. The punishment is considered more terrible than death, for his soul is forever excluded from the company of his ancestral spirits and cannot partake of the sacrifices. He becomes a starving vagabond in this world and the next.

PARENTAL AUTHORITY

593 Among the Tanala Ikongo authority over the children is vested in the mother. If the father has given the mother an ox, he is entitled to correct and discipline the children, otherwise not. If he tries to scold or strike a child, either for disobedience or some fault, the mother formally warns him to stop. If he persists and really strikes the child, the mother may divorce him, taking the children with her and giving them to her next husband. As far as I know, there is no other group in Madagascar which has such an arrangement. The neighboring tribes consider it barbarous. They say that it arises from the fact that, until quite recent times, the Ikongo men have made no marriage payment to their wives' families. Their marriages were, therefore, nothing more than concubinage and the children, being illegitimate, belonged to the mother. However, the Ikongo regarded such unions as quite regular and counted the children as legitimate. The maternal right persists even today, when a bride price is regularly paid, and I believe that it may be a relic of a former matriarchal system, hints of which appear in other parts of their social organization.

Among the Menabe parental authority is vested in the father, although the mother seems to be most active in directing and controlling the children while they are small. The authority of the father continues, in theory, throughout life, but in practice a man's control over his grown sons varies greatly. He often has little if they live outside the village. Cases in which parents have been left in want while their children living elsewhere are prosperous are not uncommon. In general, the more property a man has the more respect and affection his children show him.

858 Children must show respect to their parents and there are a num-
861 ber of taboos governing their conduct. After they become too large

to be carried on the mother's back they must sit, sleep and eat in 858
the western half of the house. The eastern half is reserved for parents 861
and adult visitors. They cannot sit on the same level with a parent, as on the same bench, but must sit lower. Among the Menabe gentes [513]
of plateau origin, who use elaborate wooden bedsteads, children must not sleep on the parents' bed while the latter are still alive, or in beds of any sort before they are married. When a son marries, or when he becomes rich and wishes to set up an establishment of his own, he may not use a bed until he has made a new one and presented it to his father with 0.20 franc in money. If a child, even when grown, kills a chicken, he must give the rear half to his father and if his parents live at a distance it is salted and sent to them. I knew of one instance in which a son's failure to do this was the straw that broke the camel's back. His father, already tried to the limit of endurance, formally disowned him. The first piece of cloth that a girl weaves without help must also be given to her parents, but they compliment her and may hold a small feast in her honor.

These regulations are all ancient and it is believed that their 867
infraction is highly offensive to the ancestors. The child will be 783
punished by illness or bad luck even if the parents choose to ignore the offense. The evil effects can only be averted by undergoing a ceremony called *tahina*. The child comes to the parent with a gift of a piece of silver money and begs pardon. If this is granted, the parent takes the silver and puts it in a dish of water. He then counts: "*Iza* [one], *Roa* [two], *Telo* [three]," and says: "Grant that we may have good health and a good life, Andriamanitra, Andriamananary. I pray to you because our child has committed a fault before you. He has asked pardon, bringing silver. I pardon him now, so that the evil may be averted and nothing come of it, neither sickness nor misfortune. I pardon him so that everything may prosper, so that there may be a good rice harvest, and so that the children may be attended by good fortune." He then takes some of the water in which the silver has been steeped and asperges the child with it six times, counting. At the sixth sprinkling he says: "I bless you that you may have good health and good life."

CHILDHOOD

There is no formal separation of the sexes at any stage in their 857
development. Up to the age of five or six the boys and girls play together, but as they grow older they are drawn apart by their divergent interests. Half-grown boys and girls are rarely seen